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The Outlook

of Missions

VOLUME XXXII
NUMBER 9
OCTOBER, 1940

The Church of Christ in China Among
the Tribes' People

A. R. Kepler

Missionary Loyalty in War-Stricken Lands

A. L. Warnshuis

Home Missions and Our Anniversary
Celebration

Charles E. Schaeffer

Developing Fields of Need Throughout
America

Willard M. Wickizer

Wireless Messages from China

Some Social Interludes

Margaret Schneder Ankeney

Conditions in the Yoyang Area

Edwin A. Beck

Indian Mission News

Ruth Wepner

The Outlook of Missions

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Editorial of the Month

We Heed the Cry of Suffering Humanity

UNPARALLELED in the history of the world! Without exaggeration, unparalleled. Never before in all history have there been so many men and women and children driven from their homes to become wanderers on the face of the earth as there are this very hour. No country in Europe has completely escaped the scourge. The mounting list of refugees includes among others, Czechs, Poles, Norwegians, Jews, Dutch, Belgians, French, Germans — practically a listing of the nationalities of the continent. And their number mounts into the millions, three, five, ten, nobody knows how many million. In China, less heard of now because of the war in Europe, the number practically defies enumeration. Conservative estimates put it between thirty and sixty millions, with some venturing to estimate that the actual number is nearer one hundred million.

It is only as we are able to visualize one refugee and put our comfortable and secure life into the place of the homeless wanderer that we begin to comprehend the intensity and the enormity of the suffering involved in these figures. That's why we have pictured later in this issue of the **OUTLOOK OF MISSIONS** just one little girl. We know her name. We know what city she came from. We know from her dolls and her clothing that she has been accustomed to at least the normal comforts of life. We know that Betti Malek is a little girl just like the little girls in our own homes, but for this awful fact: Betti Malek has been driven from her home and is probably sleeping tonight huddled together with hundreds of other refugees in some refugee shelter in some foreign land. She is eating coarse food from a tin cup or a tin bowl, if she's eating at all. She's a **REFUGEE**, and that means suffering of both body and soul. Suffering that may end for Betti Malek in starvation

and for the masses of refugees in pestilence and famine. This, then, is a sample of the awful suffering of the millions who are now destitute because of the misfortunes of war.

We are Christians; we carry the name of Him whose very life was the incarnation of love and compassion. As we face the bruised and the bleeding lives of these sufferers along the roadways of the world, what are we going to do about it? In the name of Christ, the Compassionate, we are going to act.

We should be thankful that the Evangelical and Reformed Church has acted to the end that it may become easier for each of us to have a share in this ministry of mercy. By vote of the General Synod, a War Emergency Relief Commission has been appointed, and is functioning. Two Sundays have been designated as special offering days for War Emergency Relief, November 10 and December 15. All the periodicals of the Church will carry information regarding the terrible distress of the world and what can be done to relieve it. Literature will be sent out to every pastor in the Church with the request that he be responsible for mailing it into every home. Special offering envelopes will accompany this literature. Committees are being appointed in each of the Synods to help the entire Church rise to this opportunity for service in the name of Christ.

It is not too early now to begin preparing for these offerings. If they are to reflect our Christian witness to a suffering world, they must be more than perfunctory. They must, perchance, touch even the fringe of the garment of sacrifice.

If Betti Malek were the little girl of my own home, what would be the measure of my offering to relieve her distress? Betti Malek and the other millions, European and Chinese, are children of Him whom we all call Father.

WAR EMERGENCY RELIEF COMMISSION.

The Quiet Hour

JULIA HALL BARTHOLOMEW

The pastures are clothed with flocks; the valleys also are covered over with corn, they shout for joy, they also sing.—PSALMS 65:13.

“Some with thankful love are filled
If but one ray of light,
One beam of God’s great mercy
Gild the darkness of their night—.”

God does not do what He has sent man to do.
If man does not, or will not, do it, alas, it will
remain undone and man will bear the pain and
folly of it.

—JOSEPH FORT NEWTON.

We must not forget for a single present moment
that we now need every ounce of experience, of
wisdom and talent, of mature and adjusted courage,
that this country can supply.

—MARGARET CULKIN BANNING.

“Let us try to add some pleasures
To the life of every boy;
For each child needs tender interest
In its sorrow and its joy.”

I witnessed the miracle of music; its power to
lift men out of despair, physical suffering, home-
sickness and hatred.

—MARSHALL BARTHOLOMEW.

America is too vital to be merely on the defensive.
Our greatest strength is that we are still building
our country. Our problems are our biggest oppor-
tunity.

—SALOM RISK.

We grovel among trifles and our spirits fret and
toss,
While above us burns the vision of the Christ upon
the Cross.

—FREDERICK GEORGE SCOTT.

Thrice blessed is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible.

—F. W. FABER.

Moral beauty is a rare but very striking phenom-
enon. It confers upon those who possess it an
inexplicable energy, a conspicuous charm, a com-
manding power.

—ALEXIS CARREL.

Grant me this prayer, O Lord!
That when my eyelids close
In last long sleep,
I may awake
To find my hand upon a garden gate.

—NANCY ALLEN.

Most men are so occupied with the factitious
cares of life that its finer fruits cannot be plucked
by them.

—HENRY D. THOREAU.

The quest for God might seem a difficult and
discouraging labor were it not for the fact that we
have so many assurances that God is seeking us,
and is even now knocking at the door of our hearts
from within as well as from without.

—EDGAR DEWITT JONES.

“Simple sound effects . . .
Drift on the evening breeze . . .
That strange sweet sound of living, free of fear,
Making a music God leans down to hear.”

Look for what is good and strong, and try to
imitate it.

—JOHN RUSKIN.

And, if life’s storms should bow my soul with pain,
Let me not fail, but reach toward stars again.
Let not my soul be as a stunted tree
But let me grow as God has planned for me:

—CATHLEEN KEEGAN.

Let us cultivate the habit of thankfulness in our
worship of God. Petition is apt to occupy a larger
place in our devotion than praise. Yet praise is
the better part of religion. It lends wings to our
petition.

—THEO. F. HERMAN.

The Prayer

“OUR Heavenly Father, make us worthy of the blessings which are promised to those who harken diligently unto Thy voice—Amen.”

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OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

The Church of Christ in China Undertakes Important Work Among the Tribes' People

Extract of Occasional Letter by Dr. A. R. Kepler, Foreign Secretary of the Church of Christ in China, dated Shanghai, April 6, 1940

I WONDER whether you have learned of a most important and significant project which our General Assembly is undertaking at the request of the National Government. I refer to a request that the National Government has made to our Church to undertake work among the Tribes' People, the aborigines of China, living among the mountains in the western Borderland. The Government has expended much effort in trying to integrate these Tribes into the national life, with indifferent success. They have observed, however, that where government agencies have failed, Christian missionaries have succeeded: "Why not the Chinese Christian Church?"—so they reasoned. Several months before our General Secretary, Dr. Cheng Ching Yi's death, Dr. H. H. Kung, in behalf of the Government, advised Dr. Cheng that, if our Church of Christ in China would be willing to undertake a comprehensive program including educational, medical and social betterment activities, the Government would be prepared to make us a grant of \$120,000 national currency, for this work. It was, of course, understood that the budget for the distinctively evangelistic part of this project would be provided by our cooperating Missionary Societies. Neither the Government nor the Church have any desire that the evangelistic work of our Church should receive any government grants.

You will readily realize how deeply we have been moved by this challenge and gesture of trust and confidence from the Government. Dr. Cheng was fully occupied in effecting the operation of this project at the time of his death. This responsibility has now fallen on Dr. Tsui's and my shoulders.

It was in order to better acquaint ourselves with this project which we call the Border Mission, that Dr. Tsui and I went to West China.

We have been very fortunate in securing for General Director of this Border Mission, Mr. W. B. Djang, one of the younger Christian leaders of our Church and a professor of theology in the theological school of Cheeloo University. The work will be directed by a Border Mission Commission appointed by our General Assembly which includes some of our outstanding leaders in the Christian Movement.

Of this grant, \$80,000 is available annually for the next three years. The remaining \$40,000, which is primarily for relief work, while promised for only one year, will also most probably be available for three years. In addition Cheeloo University and other cultural agencies are cooperating in providing a grant of \$10,000 annually for research work among the Tribes' People.

We found the students of the Christian universities in West China also deeply interested in this project; and some 180 of them, carefully selected, are being given preliminary training, to work in groups along the highways among the Tribes' People, following a well prepared Christian service program. Their luggage will be transferred to the Borderland by trucks, but they will have to walk. Each of them will receive a dollar a week for miscellaneous personal expenses; food and lodging are provided for them.

When Dr. Tsui, Mr. Djang and I called upon Dr. H. H. Kung, he gave four reasons why he recommended to the Government that they make these grants to our Church for this specific work: 1. Our Church of Christ in China is the only Church which is under

Chinese control. 2. It is the only Church that is registered with the Government. 3. It stresses Church unity and seeks to obviate denominationalism. 4. The Church has a peculiar and very important contribution to make to the work of integrating the Border People into the national life that no other agencies possess. Dr. H. H. Kung told us that if the Church "makes good" in this project, it is most likely that further and larger grants will be made by the Government.

The Government has no official representation on the Border Commission and the work is wholly in the control of our Church. Since none of their grant goes to Evangelism, it is very important that we supplement these funds from the Government by an adequate budget which we hope to secure through grants-in-aid from the cooperating Missionary Societies to enable us to employ highly qualified evangelists to give adequate emphasis to the evangelistic phase of this project.

Missionary Loyalty In War-Stricken Lands

"BUSINESS as usual" seems to characterize the home base activities of the European missionary societies. We are not so much surprised to see announcements of missionary summer schools in the British religious papers. But on the Continent, in the invaded countries that are cut off from their missions, it is more significant to learn that the cultivation of missionary interest is continued with *undiscouraged faith*. A personal letter from Holland reports that the missionary income was being maintained. The cooperating societies reported receipts on July 1, 1940 amounting to Fl.270,000,—on July 1, 1939 the receipts were Fl.266,500. Plans were being made for missionary conferences in September and October in 35 out of 44 Classes in the Hervormde Kerk, "to express the urgency of maintaining missionary interest and effort even now."

From Denmark, a similar report comes in another personal letter. No figures were quoted, but surprise was expressed that the giving for missions was so generous when it was known that the money could not be sent out of the country, but must be deposited in the banks to await the relaxation of the restrictions on foreign exchange.

From Norway, no letters have been received as yet, but missionary periodicals up to the middle of June have been received, and these show that the cultivation of the churches

in the interest of their missions was being prosecuted with unabated vigor.

No detailed statements from Germany have been received in recent months, but some time after the outbreak of this war reports were received of the continued interest of pastors and churches in their missionary work abroad, even though communication with their missions was entirely severed. It is well-known that in recent years when foreign exchange regulations limited the amount of money that could be sent to the missions, the gifts in support of them continued to increase.

Such missionary loyalty is challenging. These European churches are not abandoning their missionary purposes and responsibilities even now. For the sake of the vitality of Christian faith in the home churches they are continuing the missionary education of the church members. And in order to resume as soon as possible the full support of their missions, they are appealing for the giving of missionary money as before the war — Well, now, American Christians will not desert these European churches and their missions. We shall see to it, God willing, that their missions are maintained during the war so that they will be there for them to resume their support when that becomes possible. Our missionary zeal and sacrifice must be no less than theirs.

A. L. WARNSHUIS.

"I do hope THE OUTLOOK OF MISSIONS will continue to be published. We need its information."

MRS. R. E. PATTERSON, Rockwell, N. C.

Home Missions

CHARLES E. SCHAEFFER, *Editor*

Home Missions and Our Anniversary Celebration

THE activities of the Evangelical and Reformed Church during the month of October will center chiefly in the observance of our respective anniversaries. In every congregation and in communities where a number of our congregations are found there will be local as well as united celebrations when our past history will be recalled and when the future course of our Church will be charted. The heroic deeds, the faith and fortitude of our pioneer ministers and members will be duly explored. Our hearts will be filled with gratitude as we remember the yeoman service they rendered and high resolves will be formed as we contemplate the task that lies before us. In the survey of our past history we cannot fail to observe the part which Home Missions played in this remarkable record of achievement.

The founding and developing of our Church in America was a Home Mission movement on an extensive scale. It began as a Home Mission enterprise. The pioneer ministers were missionaries. They were commissioned for this work by Church bodies and societies in Germany, Holland and Switzerland. They had a missionary impulse and passion. They laid foundations. They gathered scattered folks together and organized them into congregations. Many of them were so called "circuit riders." Some of them never became settled as resident pastors. They were itinerant preachers supplying communities with gospel privileges, feeding the shepherdless flocks with the Word of Truth. Their congregations were small, and their physical equipment primitive.

Like typical Home Missionaries they confronted pioneer conditions. The whole country was a vast frontier. The land had to be cleared, homes and schools and churches had to be built. As a rule the people were poor. Pastors had to live on meager salaries, subsidies had to be granted them by agencies from abroad. They had to make reports of their work to those who gave it outside supervision. Michael Schlatter (1747) was, for

all practical purposes, a Missionary Superintendent. He made extensive tours among the newly founded congregations, bringing them such encouragement and spiritual help as they needed. Without such guidance and counsel there could not have developed among the widely scattered churches that spirit of unity and that denominational consciousness which was so essential to the life and growth of the Church.

As one reads the record of this early history one becomes profoundly impressed by the rapid manner in which the Church "enlarged its tent" and broke out to the north, the south, the west. Church after church sprang up in quick succession and the supply of ministers was not adequate to meet the growing demand. "Send us pastors" was the cry that came from every part of the land. "The harvest was great, but the laborers were few."

For a full century the Reformed Church had an existence in this country without a definitely organized missionary establishment. It is surprising what our Fathers wrought without any ecclesiastical machinery of this character.



TRINITY CHURCH, WEST HOLLYWOOD, CAL.
Rev. A. W. Ogston, Pastor

The Church extended its borders beyond the Allegheny Mountains in 1783 when it sent its first Home Missionary into the West. A few years later it sent another into North Carolina. In 1803 a Home Missionary went out into Ohio and the same year another went beyond the Mississippi. Thus, the Reformed Church lengthened its cords and strengthened its stakes largely through the labors of these pioneer missionaries.

When in 1826 the American Missionary Society of the German Reformed Church was formed an added impulse was given to the movement. This now centralized effort and supervision, and served to create a missionary mind and consciousness. It encouraged and stimulated benevolent giving, thus laying the foundations for all our future benevolent work. For these pioneer ministers not only

developed the external growth of the Church, but its inner life and spirit as well.

The past history of our Church is rooted in Home Missions. The future likewise depends upon it. There can be no progress, no development in our work without due regard to Home Missions. In our celebration, which should be full of joy and gladness, we should remember with gratitude what our Home Missionaries have achieved during these two centuries and more. Our gratitude might well express itself in a substantial thank offering for this vital cause. Would it not be most appropriate if congregations whose very existence they owe to the Board of Home Missions, were to lay a Church-building Fund, or more, on the altar, and resolve at the same time, to give this work in the future all the moral and financial support which it fully merits?

The Work of Home Missions in the Reformed Church

THE work carried forward by the Board of Home Missions of the Reformed Church naturally takes on a variety of phases. There is first, the founding and fostering of mission congregations whose program is similar to that of a normal self-supporting church. The only difference lies in the fact that the "mission" church has not as yet reached the degree of numerical and financial strength to enable it to function effectively without aid from the Church at large. These appropriations made by the Board as the central agency for the whole Church range all the way from \$100 to \$2,000 a year, depending upon the location, the financial and moral ability, or the needs of the local church. This type of work is practically "sustentation" work. The end to be achieved by the mission is to attain a self-supporting basis at the earliest possible date. These missions are located in our large centers of population, in suburban communities and in rural sections.

Perhaps this constitutes the major part of the Board's program, inasmuch as approximately 100 of its 157 missions belong to this type, and the larger amount of money is applied in this direction. Of course, this phase of work is of vital significance in the development of the denomination's growth

and future strength. Just about 50% of the congregations of the former Reformed Church were once subsidized in this manner. There are stages in newly founded or in weakened congregations when their very existence and future life depend upon material aid from without. By thus bringing them through a critical stage the Board has not only assured their survival, but has integrated them into the life and work of the Church as a whole. Instances could be multiplied where such has been the case. Many of our strongest congregations today were once the beneficiaries of the Church at large.

The second phase of the work of the Board relates itself to certain national groups in our American life. The principal of these are the Hungarians, the Czechs, the Japanese, and the Russian Germans. These constitute language groups, with customs and traditions inherited from their native lands. The type of service rendered necessarily takes on a somewhat different aspect. Several generations of individuals are involved and concerned. The transition from a foreign mode of life to another which obtains in America is by no means easy to make. It is a matter of interpretation and adjustment.

The Board of Home Missions assumed full responsibility for the spiritual care of the

half million *Hungarians* in this country. For fifty years the Board has sponsored this work. It has been instrumental in establishing and maintaining 80 Hungarian congregations, of whom 50 receive support at this time. In ministering to the young people, and in the social and educational activities of these congregations the Board is providing ten deaconesses or church workers who render valuable service. The Board employs a full time Hungarian Secretary who seeks by counsel and friendly cooperation to build up the inner life of these churches and integrate them into the program of the whole Church. A distinctly religious journal, edited by the Hungarian Secretary, and circulating among our Hungarian constituency, is published through the aid of the Board.

The Czechs also form a part of the Board's ministry to foreign-speaking groups. The Board aids in the support of one mission among these people—at Cedar Rapids, Iowa. This work, which was more extensive at one time, has been curtailed among us largely because the Presbyterian Church has assumed major responsibility for the same.

The Japanese on the Pacific Coast constitute another type of mission work. This work is 30 years old. It has developed into three principal stations, one in San Francisco, one in Los Angeles and one in West Los Angeles. In San Francisco we have a flourishing, well organized congregation, which is served by a Japanese and an American pastor. A Community House adjoining the church proper provides facilities for a social, educational and religious program. Here, as in other foreign-speaking groups, the second and third generations constitute both a problem and an opportunity.

The Russian Germans who live in the Northwest, in the Dakotas and in the prairie provinces of Canada, constitute an important sector of the Board's interest. A string of little churches requires the Board's support, since these churches are the only centers ministering to the spiritual life of these people.

The work among the *Winnebago Indians* has long since enlisted the interest of the Church. A mission at Black River Falls, Wis., of 80 members, and a school for Indian



HUNGARIAN REFORMED CHURCH, LORAIN, OHIO

Rev. Daniel Bodor, Pastor



REV. BEN STUCKI, SUPT. OF THE INDIAN SCHOOL AT NEILLSVILLE, WIS., READING SCRIPTURE TO INDIAN WOMAN

boys and girls of more than 100 pupils, at Neillsville, Wis., constitute this important mission. A staff of ten persons is at work in the mission proper and in the school.

The Board also maintains a *Harbor Mission* in New York City. The missionary meets incoming and outgoing steamers and befriends those who need help, counsel or guidance. This is purely a benevolent work, but far-reaching in its influence and effect.

All of the aforesaid phases of the Board's work are supported through the Apportionment for Kingdom Service. A budget of \$310,000 annually is required to finance it.

The Church Building Department constitutes the second major aspect of the Board's activities. This concerns itself with providing suitable equipment for the missions in the form of church edifices and parsonages.

A Fund aggregating \$700,000 has been gathered by the Board across the years, which money is advanced to mission churches for building purposes. In addition to this the Board, by floating coupon bonds and by borrowing from banks and other parties, has loaned to these churches a million and a quarter of money which made possible the numerous handsome and substantial church buildings in which our present missions, and some others, now self-supporting, are privileged to carry forward a ministry of spiritual service and Kingdom building.

The work of Home Missions is basic and essential to the life of the Church. As it is being carried forward and supported the Church extends its borders and prospers, and when this falters or fails, the Church itself ceases to grow and its progress is retarded.

C. E. S.

National Missions and Anniversary Celebration

NATIONAL Missions Day has been set for October 20th. This is in the very midst of the cluster of Anniversary Sundays set by General Council. In both "E" and "R" Churches National Missions was from the very beginning inescapably bound up with the historic development of the Church. It is therefore very fitting that as Anniversary celebrants we should do homage to National Missions and that as friends of National Missions we should exalt the Anniversaries.

"FROM AGE TO AGE THE SAME." This is the theme given to our National Missions Program this year. The Kingdom challenge remains the same as it is illuminated by the events of the fifty years, or the 100 years or the 215 years, and as it is emblazoned on the horizon of our hope for better ages to come. God's gracious will for the redemption of the race remains and He will lead His people on to complete triumph.

J. J. BRAUN.

Notes From the Treasurer

TWO thirds of the year 1940 is history. One third is still ahead. On the basis of a hundred per cent apportionment, 66 2/3% should be paid which leaves 33 1/3% still to be raised.

But looking at the record, we discover that the receipts do not show 66 2/3%; in fact the picture is just reversed, namely to be a 100% Church we must raise in three months what should have been raised in the first nine months.

The receipts for 1940 are better than they were in 1939. For this I am sure everybody is thankful. I am sure the Home Missionaries are grateful because for the first time in eight years the Treasurer could pay them in full each month for the first seven months of the year. We take this opportunity to thank all those who helped to make this possible. No one is overpaid and we should try to give to each one the full amount due him. To do this we need the full apportionment.

We are now in the midst of the Home Mission Emphasis Period. Surely every congregation wants to have a part in this. The "R"

Board hopes to raise a Thank Offering of \$25,000. This Board has a history of 114 years. During these years it has done an important work in helping to advance the Kingdom of God in these United States. During these years more than \$11,000,000 have been raised for the cause of Home Missions, all of which has been used for the starting and developing of congregations all over this country and Canada.

Now we are about to close the work as a Board of the Reformed Church in the United States. Why not now make this Thank Offering for having had a part in this great enterprise? Coin cards were mailed to each pastor for use in the congregations. One of these coin cards holds one dollar. Have you filled one? If you cannot fill one alone perhaps you and your friends can do so. Surely in this way we can lay upon the altar a Thank Offering of \$25,000.

Have you seen and heard the sound film, "Our Master's Voice"? If not, why not arrange now to have it shown to your congregation?

WM. F. DELONG.



CARROLLTON AVENUE CHURCH, INDIANAPOLIS, IND.

Rev. Ralph L. Holland, Th.D., Pastor

Developing Fields of Need Throughout America

WILLARD M. WICKIZER

TRANSITION periods in the life of a nation are always periods of tension and maladjustment. Problems of the age out of which the nation is emerging still endure; problems of the new age are appearing; while problems peculiar to the unsettled state of transition add their burden to the day. America is now in such a period of transition as she passes from youth into maturity, and the times bring unusual responsibilities to all of the institutions of society.

We cannot here face the continuing problems of Home Missions, nor discuss the probable functions Home Missions will have to perform for mature America. We can only catalogue some of the emerging fields of need which press for immediate attention on the part of the home missionary forces in America.

Unchurched Areas. It has been said that there are some 8,000 unchurched communities in the United States. Without attempting to defend the accuracy of this figure or to debate the question of when a community is unchurched, I would observe that almost without exception these unchurched communities are poverty-stricken, sparsely settled, below the average in culture, and with little local initiative and leadership. If churches are to be maintained in these communities, it will have to be done with the help of outside money and leadership.

Perhaps this is a problem which can ultimately be solved through denominational effort. Perhaps we need only comity agreements to clear the way for its solution. It is my conviction, however, that something far more basic will be required before these 8,000 communities are adequately churched. I am convinced that only an interdenominational approach to this problem will eventuate in a solution. Interdenominationally we have never faced this problem. We have not gone beyond a consideration of comity. Indeed, some of us have not gone as far as a consideration of comity. We compete with one another in the more favored areas of America, while the less favored go unchurched. Such a condition is a reproach to the Church.

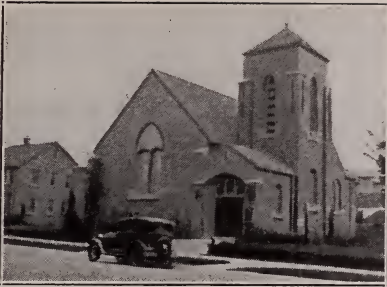
Racial Groups. One of the continuing problems which has recently been intensified

by the tensions of this period of transition is that of the various racial groups in the United States. Fourteen million Negroes, 1,500,000 Mexicans, 400,000 Indians, 250,000 Asiatics to mention a few. Home Missions has, of course, long concerned itself with these peoples, but it is not apparent that we have given sufficient consideration to the new problems which are arising in connection with these various racial groups, or to the implications of these changing conditions for interdenominational home missions.

I can mention but one concrete situation by way of illustration, and that taken not from the area of racial groups but from that of stranded populations.

Denominational home missions has long been interested in serving the 4,000,000 people stranded in the Southern mountain highlands, its chief service having been that of maintaining schools for the youth of the area. Within recent years, however, the States which embrace this mountain area have awakened to their responsibility and are now maintaining an increasing number of State-supported schools throughout the hill country. But we go on with our home mission schools while other needs emerge among these people. With the mountains denuded of timber the people starve. They are without clothing. Their economic plight is worse than it was twenty, thirty and forty years ago. And it has taken a new organization to meet this emerging need. The most dynamic and vital organization in the mountain area of the South today is not one of the missionary agencies which has worked there for years, but an entirely new organization which has but recently come on the scene. Some of our missionary boards have worked in the mountain highland area for several generations. Our missionaries have been constantly on the field. But our resources and leadership have been so frozen to a traditional program that we could not shift to meet emerging needs and other people with greater vision than ours had to create their own organizational instrument of service in order that children might have shoes to wear and food to eat.

It leaves one wondering how frequently this experience is to be duplicated in other areas.



GRACE CHURCH AND PARSONAGE, KOHLER, WIS.
Rev. Victor E. Walenta, Pastor

The Economic Underprivileged. It is an old saying that "the poor we have always with us," but sometimes we have more of them than at others! Today there are 10,000,000 unemployed in the United States; there are at least 2,000,000 homeless migrant workers; there are 3,500,000 poverty-stricken sharecroppers; and there are unnumbered millions of city slum dwellers. When I think of the magnitude of the task which these peoples lay upon the Church in America, I am appalled. I am sure they constitute a challenge to the total resources of the American Church.

As a Home Missions Council we join with the Council of Women for Home Missions in approving a program of migrant work which calls for a budget of \$25,000.00 a year — expecting to put up about \$5,000.00 ourselves and hoping the women will put up the other \$20,000.00! What is \$25,000.00 among 2,000,000 migrants scattered from Florida to Washington and New Jersey to Southern California?

Has not the time come when the Councils need to do more than talk about the need of these people and study statistics pertaining to them and actually move out in an effort to do something commensurate with the need? I believe it has.

Cooperation in Government Projects. A new phenomenon in American life is that of government sponsored projects — housing, subsistence homesteads, etc. Of course any denomination can do whatever it likes *around* these projects, but we can work *in* them only as we come interdenominationally.

I never pass a great government housing project in a city but what I think, How many of the people living in those mammoth buildings go to church? What would happen if the churches would get together and employ a religious worker who spent his whole time with the people living in those buildings? I

do not know the answer, for so far as I know, it has never been tried out.

For some time the Federal authorities have been urging the Home Missions Council to place a minister and his wife in each of the thirty or more subsistence homesteads, offering to cooperate with the Council in a most generous way if it will undertake to do this. But it would require about \$1,200.00 a year of home missionary subsidy to maintain a religious worker in a homestead and we apparently do not have and cannot find the forty or fifty thousand dollars the enterprise would call for. But are we never to try to find it? Is there no way this service can be rendered through the Council? I for one am not ready to admit that this is the case.

Life's Paradox

"Whosoever would save his life, shall lose it; and whosoever shall lose his life for my sake shall find it."

This is life's paradox! It means we cannot really find ourselves until we first really lose ourselves in some useful service or noble endeavor. It means that none of us is getting the most out of life, until we first really put the most of ourself into life. You find as you lose; you have as you give; you enjoy as you share; you receive as you serve. No man ever did anything truly great until he was lost, completely consumed in that which he was doing. It is only by giving ourselves in complete service to the Master that we find our place in life, for the true values of life lie far beyond that which we may gain by selfish desires and self-centered purposes.

WM. J. RUPP.



PLEASANT RUN BOULEVARD CHURCH
INDIANAPOLIS

Rev. Robert C. Windhorst, Pastor

Foreign Missions

JOHN H. POORMAN, EDITOR

Happy Birthday!

SCHOOLS too must have their birthdays. Our Chen Teh Girls' School in Yuanling, was thirty-three years old on December 17th, 1939, and despite the War, the teachers felt that the "double three" anniversary must have a fitting celebration. It was a season of many air alarms, but somehow practices were squeezed in here and there. Offices were hung with garments of varied description, in safe-keeping for the plays. Excitement reached a high point by Friday noon. Teachers were tacking up drawings and paintings the pupils had made. The auditorium was busy with teachers and pupils decorating. In the evening the school family watched the dress rehearsal. The youngsters were breathless. Next morning there was a more formal program at which the Principal gave the history of the school. The section regarding western teachers ran something like this: "She taught until she was married, then Miss _____ came and she taught until she was

married (muffled giggles from the middle school girls), etc., etc., until finally Miss Walborn became Mrs. Snyder and she *kept on teaching*".

After the program there was time for a picture to be taken and for alumnae to wander about to see the displays and to visit with the teachers, various people remarking upon the wonder of a fair day with no air alarm. In the evening the plays were repeated to a large audience. The last number was a scarf drill which closed with the girls forming the Chinese characters for "Happy Birthday" with their red scarfs. Then firecrackers to make a grand ending. No, it was not the end, I liked best the brief message our dear "Grandmother Chu" gave to the girls in Y. W. the next evening, Sunday. She dwelt upon the reason for Chen Teh—that girls might know the Lord Jesus.

LUCILE HARTMAN.



AT THE THIRTY-THIRD ANNIVERSARY OF CHEN TEH GIRLS' SCHOOL, YUANLING, HUNAN, CHINA

A Student in North Japan College

By DR. E. H. ZAUGG, Dean of North Japan College, Sendai, Japan

A FINE young lad, now a student in North Japan College is not very large, even for a Japanese, but after you live with the Japanese for a number of years, you soon learn that it is not size that makes a man.

The name of this student is rather long, Masatoshi Ogasawara. His father is a graduate of North Japan College, and is now pastor of our church at Koriyama, a city about eighty miles south of Sendai. When his father was a student in our school, he was one of Dr. Schneder's helpers, and came to love and respect this noted Christian educator very deeply.

Young Masatoshi is planning to go to our Seminary in Tokyo after his graduation from our college and we have high hopes that he will make a very successful pastor. He is a bright student, stands third in his class, and when he graduated from high school some of his teachers wanted him to go to a commercial college and enter business. But the young lad decided to prepare himself for the Gospel ministry, even though he knew from his father's experience what a sacrifice that would mean. A pastor's salary is a mere pittance these days. Well, when a young man decides upon a life work that demands such sacrifice, he has something. And that is why

we believe that he will be a success in the ministry.

He has other fine qualities also. He is very much interested in music, and is pounding away on one of the school pianos whenever he has a few moments' leisure. He often plays the organ at our morning chapel services. He is one of the most active members of our school Y. M. C. A., and teaches a class in Sunday-school. He has a real urge to spread Christianity. He is what I consider a model student; and what an easy and inspiring thing it would be to carry on a school if all the students were like him. He is trying to earn part of school expenses, and is now helping Professor Sipple in his work. Altogether he is a good example of what training in a Christian home can do.

How fortunate that the Evangelical and Reformed Church can have a share in the developing and training of young men such as this student! There may be some things about Japan at present that are disturbing the minds of the people of our Church, but if they could come in contact with such fine young men as Masatoshi Ogasawara, they would never relax one iota of their efforts to bring the Gospel to Japan. It's worthwhile, friends, it's worthwhile!

Wireless Messages from China

The sad news of the bombing of Chen Teh Girls' School at Yuanling, Hunan, China, was received on September 7th, at the Office of the Board of Foreign Missions "R", in two wireless messages. One of these was sent from Yuanling itself and read:

"Girls' School buildings damaged. Bombed September 4th. Missionaries safe. Hartman."

The other was sent from Shanghai and read:

"The newspapers have reported property at Yuanling has been partly de-

stroyed but missionaries are safe. Beaver Beck."

On September 18th the following message of inquiry was sent to the China Mission:

"Does Chen Teh Girls' School resume classes? When?"

On September 23rd the following reply was received from Yuanling:

"Chen Teh Girls' School resuming classes. Damage as far as can be ascertained amounts to \$10,000.00. Mex. Reported to Kunming American consul. No claim has been made."

The Way of Love

In a world where secularism has run wild, where nationalism has become "man's religion", the courage and consecration of the missionaries have demonstrated in a practical fashion that the way of love that will yet

overcome evil is possible when men and women, drawing strength from the springs of water, lift up the Christ and are drawn by ties of love to the service of the world.—*The United Church Observer*.

Some Social Interludes

By MARGARET SCHNEDER ANKENEX, Sendai, Japan

LIKE a mushroom, a plan suddenly sprang up among the Sendai missionaries to go for an evening's outing to a beach not far from Sendai. Instructions were hastily passed around; someone would bring "wienies," another rolls, a third coffee, but everyone would bring his own sugar, butter and other desired items.

About eighteen of us gathered at 4 o'clock at the interurban electric station where we found ourselves in the midst of a milling crowd of excited youngsters from some village primary school, all set for an excursion to some point farther down the line. The teacher in charge of this melee counted the children as they swarmed through the ticket gate, his eyes glazed with concentration, his lips moving inaudibly.

In holiday spirit we crammed in among the mob on the platform, soon found ourselves an exhibit for the youngsters who jostled about us in frank curiosity and peered delightedly up into our faces.

Whoops of joy greeted the incoming string of three cars and the debarking passengers were hard put to it to force their way out through the jam of eager children. A couple of our folks put picnic bundles through the windows on to a few seats so that we could have some place to take turns sitting down. Ordinarily even a hat will hold a seat on a train in this country, but here it was necessary for one person to stand guard at the window or the children would have tossed everything on the floor in their exuberance.

It was an extremely lively trip punctuated at intervals by warning bellows from the conductor when he observed that only the nether portions of the small fry were visible within the car. Across from us some twenty-five or thirty grubby little lads, kneeling on the seats to peer out of the windows, turned up for our inspection a solid row of soles squeezed edge to edge, some rubber, some wooden clog, and others just bare.

A stretch of lovely pine woods lies between the little electric station where we got off, and the beach. The picnic party straggled out, gathering pine cones to supplement the charcoal we had brought along for the fire. Some hunted along the beach picking up driftwood—a child's wooden clog, part of a

spar from an unlucky fishing boat, corncobs from last summer's beach parties.

The beach is a long one stretching far into the distance, and at the place we selected, fantastic sandstone rocks rise a sheer fifty or sixty feet in a sharp ridge with unscalable sides. In a sheltering curve to the seaward of this bulwark we built our fires, one for the large coffee pot and the other for toasting "dogs." Meanwhile it grew dusk and a huge red moon rolled up out of the quiet sea. Later on, replete with hot dogs and coffee, we lolled on the sand and sang old songs while a little group of village children crouched silently just beyond the fire-light, too overcome with wonder and curiosity to utter a sound.

All too soon it was time to start for home and so we turned our back on the lure of the sparkling moonlit surf. A brilliant star suspended just above the towering rocks lent the final touch of magic to a happy evening. MAY 22

Last evening we were invited to a dinner party in honor of a young girl who is about to be married. She and her parents are Christians and we knew that she had very much longed for a Christian husband. But it is difficult to find a suitable husband of any faith these days, for the young men are all being called away to the army, so it was disappointing but not surprising to hear that the prospective groom is not a Christian. In addition, some cranky grandparent on the groom's side of the family would not hear of a church wedding, so all plans were made for a union at a Buddhist temple.

Things still go that way in this country where marriages are arranged by go-betweens and the bride is "given" to the groom's family.

The guests at the party were Momoko San's teachers in the Miyagi College Home Economics Department, from which she had graduated, and some other friends. The place was the best restaurant in town, a building entirely in the most intriguing style of Japanese architecture. Through the open doors of the room in which we were entertained we could feast our eyes on a charming garden complete with pond, curved bridges, gold fish, lanterns, pine trees, azaleas and

maples. Still more fascinating were the bride-to-be and her sister, both beautiful girls, who were dressed in gorgeous silk kimono and sashes.

Dinner was served on individual tables, small, low, and of red lacquer. We knelt before them on fat square cushions. It was a pleasantly gay evening, but we could not help but feel a pang at the heart for lovely Momoko San, so composed and bearing up so bravely in the face of a problematical future with an unknown and un-Christian man.

MAY 25

Yesterday Gertrude Hoy went through Yokohama on her way back to America on furlough. We went there from Sendai in order to spend a few hours with her.

In the park on the Bund, we sat down to wait for the boat which we could see lying at anchor beyond the breakwater. It was a large Canadian Empress liner, no longer in its former dress of gleaming white but clad now in an ominous coat of battleship grey. How strange it seemed in Yokohama's peaceful harbor, though this country, too, is at war.

Presently the ship began to move slowly toward the land, and as it finally eased in beside the pier, we recognized Gertrude's dear familiar face at one of the deck windows. But how thin she was, and haggard, though she camouflaged it all with cheerful smiles.

She had been ill in Shanghai after wearing days of travel from Yuanling, and on that trip too she had learned for the first time of

the invasion of Norway. Gertrude's sister lives in Oslo.

We thought, "America will be good for her. It will bring back her health and give her new vigor." America seems a magic word now. Often we have it said to us by persons of different nationalities, "Your America is the best country. You are free. There is no fighting there." When I hear this, a trembling begins in my soul.

"America, America, God mend thine every flaw,
Confirm thy soul in self control, thy liberty
in law!"

MAY 29

Recently Mrs. Schneder was invited to attend a celebration of the 88th birthday of an old lady whom she has known for many years. Because she wasn't able to go, she called the next morning with an apology and a gift. The old lady got out the dress she had worn and put it on to show Mrs. Schneder its gorgeousness. It was a bright red garment decorated with white storks, which symbolize long life.

Here girl children wear red kimono, but as they grow older, the colors become more and more subdued. Once turned eighty, however, both men and women are proud to wear red, indicating great age and a return to childhood. Sometimes one sees a very old and fragile creature wearing perhaps a red cap or red socks, being led solicitously along by the hand of a young relative.

During Mrs. Schneder's call, a plump red cushion was produced for her to sit on as part of the ritual for inducing long life.

"Y" Serves Half a Million Soldiers Monthly

A RECENT typical monthly report of the Army Service Corps, organized by the Chinese Y. M. C. A. workers, showed that 561,299 soldiers had been helped in that month, said the "Fellow Workers," a Chungking publication.

Help to soldiers embraces a wide field. 60,509 soldiers were taught songs, 60,617 given "spiritual talks," 62,901 provided with books and newspapers, 20,985 trained in literacy classes, 45,581 heard news reports,

60,653 had congee and tea, 5,527 were given free baths and lodging, 3,842 received laundry and sewing services, 49,120 saw dramatic performances and motion pictures, 761 received medical aid, 44,518 heard phonograph music, 33,575 played indoor games, 22,984 enrolled in athletic programs, 56,589 attended meetings, 6,570 had letters written for them, and 26,567 paid "consolation calls".

The Army Service Corps has 332 "Y" workers and 105 assistants.

We Heed the Cry



Pictures Incorporated

BETTI MALEK, REFUGEE FROM ANTWERP

Betti Malek of Antwerp

suffering Humanity

NOVEMBER 10

World Peace Sunday

DECEMBER 15

Christmas Time

Our Church dedicates these two
Sundays to the relief of the suffer-
ing of the world.

In the name of the Prince of
Peace and the Lord of Christ-
mas, prepare for these offerings
to WAR EMERGENCY
RELIEF.

Only One of Millions

The Music Department of Central China College

By MISS GERTRUDE M. ZENK, Instructor in Music, Central China College
Hsichow, Yunnan, China

THE work of the Music Department at Hua Chung College has been carried on under several handicaps ever since the college was moved from Kweilin to Hsichow about a year ago. During the spring term last year there was almost no equipment. The work had to begin before a piano could be brought. Mr. Hugh White was forced to teach courses in Harmony and in History and Appreciation of Music without any musical instruments, not even a gramophone! Then when the one piano finally did arrive it was in such poor condition that it was not much of an incentive toward good practice.

When I arrived in September it was decided that a major in music was to be offered for the first time. Only Freshmen and Sophomores could enroll as majors, but other students could take courses in music as electives. When I came through Hongkong I purchased a fairly good portable gramophone and several sets of records for the college. That facilitated the teaching of History and Appreciation, although those few records were still very inadequate. For the other courses we had the use of only that one poor piano. It had to be used for all the classes as well as for the students' practice. Consequently, it was in use every day from about 6:30 A. M. until 10 P. M.! Such treatment was very hard on the piano, of course. Also, the water which dripped down onto it for weeks during the rainy season last fall did not improve its condition.

In spite of all that we carried on our work. Mrs. David Anderson taught the four vocal students. She is the wife of a Scotchman who has been teaching in the Education Department several years. A few years ago when the demand for instruction in vocal work came up, Mrs. Anderson took time during her furlough to study more voice in order to be able to fill that need. She is also teaching part time in the English Department. We appreciate her willingness to teach these students for us in addition to that work!

Mr. White's special field is piano. To him we assigned the more advanced piano students. He also taught classes in Advanced Harmony and History and Appreciation to the students who began those courses last

year. As a special treat to many students and faculty members, he has been presenting musicales every Sunday afternoon between four and five o'clock. Sometimes he plays a Symphony, Concerto, or other records on the gramophone and sometimes he plays only the piano. He plays not only selections by great composers, but also his own improvisations and compositions. A few times he has succeeded in getting some of us to act as "guest artists," but none of us play as well as he does!

Mr. White is leaving Hua Chung at the end of this term to return to America. We have not yet definitely found someone to take his place. Very likely his successor will be one of the European Jewish refugee musicians now in Shanghai. I hope that the new teacher will be willing to continue those



CHARCOAL STORAGE ROOM CONVERTED INTO
MUSIC ROOM



MISS ZENK AND CLASS IN EAR TRAINING AND SIGHT READING

The girl next to Miss Zenk is from Hupeh Province; the other three are Cantonese

musicales. They are exceedingly valuable!

My own work during the first semester consisted chiefly of teaching a course in "Sight Reading and Ear Training" to six girls, a course in "Beginning Harmony" to two students who are not music majors, one girl and one man, and a course in "Methods of Teaching Public School Music" to two girl students, also non-majors. All of these classes had to be taught without textbooks. In addition to these I taught less advanced piano, directed a choir of sixteen students from the Canton Union Theological Seminary, and supervised the music teaching of two students in the local Middle School. Of all these the Methods class has been the most difficult because I could present things only in theory. We had no textbooks in music for Middle School children and there was no practice school in which I could teach demonstration lessons. Also, I found that the students did not have an adequate background of vocal work and Harmony. However, I think that on the whole they did quite well, considering the fact that they were studying the subject in an acquired language. Imagine trying to learn a thing like that through the medium of French, German, Latin, or some other acquired language!

Between the first and second semesters Dr. Taylor and his son made a trip to Rangoon, Burma, to purchase various supplies. In my opinion the most valuable thing they brought

back was a re-conditioned piano! At last, we thought, the piano students will have sufficient time at the piano, and Mr. White and I will be able to keep about ten hours a week for each of us. We figured that even then there would be time to spare. We put up a notice stating that anyone wishing to take piano lessons should apply on the following morning, expecting that three or four students would come. Instead, there were *twelve* student applicants and a few faculty members! It was impossible to take them all, but Mr. White and I cut down our practice periods to four hours a week each, and then told the would-be pianists that we would teach them if they were willing to practice before 7:45 A. M., or in the evening. Nine of them were ambitious enough to do that. Mr. White took four of them and I took five. The rest of our classes remained approximately the same.

The Glee Club at Hua Chung is not under the Music Department. All students from any department are welcome to sing in it.



KWANG YUIN PING

A student in Piano supported by Rev. and Mrs. George R. Snyder.

Only music majors are required to join. Mr. Anderson has been building it up for several years to what it is now and he continues to direct it very capably this year. The students thoroughly enjoy singing western music!

On most Wednesdays the time of chapel is set aside for song services. Mr. Anderson, Mr. White, and I alternate in leading them. At that time we try to teach new songs and to improve the interpretation and add to the appreciation of those already familiar to the congregation. The hymnal which we use is an excellent collection of familiar western hymns translated into Chinese, in addition to ancient Chinese tunes with new texts and new Chinese tunes written especially for that purpose.

In all of our music teaching we find that the students are very anxious to learn. If we have any difficulty it is in keeping them down at the proper level. Usually they want to do things which are beyond their state of advancement. We find that some students are perfectly willing to work hard at a Beethoven sonata when they are unable to play the simplest hymns well. For that reason we now require each music major to learn to play at least one hymn a week well. After all, we are training students to be music teachers in the Christian Middle Schools, not to be concert pianists! The need for such teachers is very great in China. If we can supply that need I feel that the existence of the Hua Chung College Music Department certainly justifies itself.

Conditions in the Yoyang Area

Extract of letter from Rev. Edwin A. Beck, dated June 13, 1940

WE have just passed the second important festival of the Chinese lunar year, "Dragon-boat Festival", or "The Fifth of the Fifth Month". Chinese still sow and reap their fields by the lunar calendar, and still carry on much of their business by the same calendar. Properties are still rented out on those terms, so much for a "season". The first "season" is from Chinese New Year to Dragon-boat Festival; the second, from Dragon-boat Festival to Mid-autumn Festival (15th of 8th Moon); and the third, from that point to end of year, or "Go-nien". Well, you see it is time for collecting the rents, and I have today sent Mr. Yen to town to collect rents from our two properties, Mei Shih Ch'iao and Franz Dispensary. Now the rent money won't be much! And reduced to U. S. currency, it wouldn't make a tooth-pick! But it is significant, anyway. It means that the property is *ours* again, and no mistake about it!

In November, when Miss Myers moved to town, the Franz Dispensary building was marked by Military Police with police posters warning folks to keep out. I tried to get some reliable person to live in the building and take care of it but didn't succeed at the time, perhaps because a local police guard was staying there. But in early May this guard was moved out by police order, I presume. I then succeeded in getting one of

our Yochow church members to move in with his large family, and assume responsibility for letting out additional rooms to reliable people for a reasonable rent. That arrangement we consummated on May 21st. And the same day we were able to arrange for another Yochow church member, faithful old mason, "One-eyed Li", as he is often called, to look after the squatters in our Mei Shih Ch'iao property. Our possession there is nothing but the ramshackle remnant of an old, narrow building, the front of which was somehow demolished. It is probably not more than twenty-five feet wide, or, say, thirty feet; but extends quite far back; along one side runs an alley; the front faces Mei-Shih-Ch'iao Street. The reason that wreck is important is, that "Mei-Shih-Ch'iao" is the region where most of the Chinese in the city are crowded, herded, at the average of four persons to every ten feet square! I have seen it estimated that 20% of the city of Yochow was burned; 60% torn down; of the remainder, 15% is occupied by Japanese for residence, shops, and geisha tea-houses; while 5% is allotted to the 11,000 Chinese residents; and that 5% is "Mei-Shih-Ch'iao". So it is important to have this little property right in the midst of where the Chinese people are!

Long ago, when soldiers began pulling down buildings that had no one at hand to

defend them, I proposed putting someone in to save the place for us. But my Chinese adviser said the building was too much destroyed to have any one live in it. Just the same squatters settled in it; and they filled the place full! By this time the "Self-Governing Bureau" of the Japanese Government was set up, whereby Chinese transacted business for Chinese people. The Chinese officials here were friendly, and when we appealed to them for advice as to the recovery of our Mei-Shih-Ch'iao property, they arranged to evacuate the place and turn it over to us by a certain date. That was to be the 10th of April, 1939. According to the advice given me I sent two of our Chinese helpers to squat on the place as soon as the squatters were moved out. Notice was given these squatters by the (Tsi-Tsi-Hwei) "Self-Governing Bureau", and most of them moved out. What was left to do, according to the advice of our Chinese friends, was to come, in person, to town, and together with the heads of the "Self-Governing Bureau" visit the "Teh-Wu-Buh" (Japanese Special Court), of which the "Tsi-Tsi-Hwei" was the tail-wag! And we would get the approval of that Court; it would be as simple as that. So we went to town; but I never got to the Court! I was rough-handled; my pass was taken from me; and for many months I was not permitted to come to town again! We were isolated; and the attempt was made to scatter our Chinese helpers and friends, and drive them from us! I intimated above, that all the squatters in our property heeded the advice of the "Self-Governing Bureau" except one shoe-cobbler. He was secretly advised by some representative of the Japanese Court to stay put! *not to move!* And "squatters" returned! I even got one of my men in there as a squatter; but he nearly went crazy over his experiences! So we had to abandon the project for a while.

Then in March of this year we took it up again with the Military Police. That was better. You see, the Japanese Special Court was abolished in the summer of last year, and Military Police and Military Office assumed a more friendly attitude toward us as Americans. On March 26th the Police Chief and a representative of the Military Office escorted us on an official tour of inspection. We visited all the properties in town that I claimed, and thus received their official recognition that same belonged to our China Mission of the Evangelical and Reformed

Church. These places were Lingnan, Mei-Shih-Ch'iao, Lan-chen-giai, Giao-tung-men, and Lingdung. In the meantime a storm had blown down the north wall of Lingnan court. On the 12th of April (just an hour or so after Chinese planes bombed the city) I secured the consent of Military Office and Police Office in joint session, to the rebuilding of that fallen wall at Lingnan, and the occupation of Mei-shih-Ch'iao. During these months since the "Teh-wu-buh" thwarted our occupation of Mei-shih-ch'iao, two "cobblers" built sheet-iron shacks on the front of that property and established a fairly thriving shoe business. And the rear rooms, dark and cheerless as they are, are fully occupied; so we could hardly put another family, or even another man in there, if we wanted to; and we can hardly eject those who are in; for, where would they go to? But we do have the cheerful recognition of all of them that the property is ours; that they are renters, and must pay a reasonable sum for each season; and that when we give sufficient notice, they must evacuate. That "cobbler" who was in there all last year has paid us a year's rent! Not excessive, at all! But at least it's a token. They all recognize that Mason Li, as our representative, is master of the place; and Mr. R. C. Yen represents me in receiving the rent. That's what he went in today for. And as for Lingnan, we have built up that wall, too.

The Story of Niehshih

Now for *Nieh-kia-shih*. It's not so far away. Nevertheless, during this year-and-a-half—nearly two years—we have heard practically nothing. Well, intimations that Evangelist Meng was there, and maybe, Miriam Djang; that Japanese were in control of the place. But why no word from Meng if he were there, especially if that place was on our side of the fighting line! I got permission from the Police Office and pass from the Military Office for our Mason Hsi to go up and have a look 'round, carry a letter to Meng and bring his report back. So Hsi started off on the 5th inst. He was to be back by the 13th, for that was the limit of his pass. Hsi took train as far as "Linsiang Station", otherwise known as "Chang En" or "Wu Li Pai". From there about seven miles to walk to Niehshih. At one point he encountered a band of "plain-clothes-soldiers" (Chinese) and he was somewhat embarrassed to be carrying a Japanese pass and Japanese

(Continued on Page 296)

Men and Missions

JOHN M. G. DARMS, EDITOR

The Spirit of Our Fathers

This is anniversary month when we record important historical facts in the history and development of the Reformed Church, the Evangelical Synod and of our Hungarian Work. We are not here and now pointing out these historical facts. This is done most competently and completely elsewhere.

However, there is one thing of importance in all of these anniversaries which we should emphasize and emulate. It's the *spirit of our fathers*, that lived in these enterprises. And what a beautiful, potent and productive spirit it was! How beautifully it portrayed their love and devotion to Jesus Christ, their Lord and Master.

When our fathers built the Church, they built it not around creeds or history, but around a person and that person was Jesus Christ, whom they owned to be the Son of God, the Saviour of the World and their personal Lord and Saviour.

Calvary was the inspiration point of all their service and sacrifice. *The spirit of Christ*, which is the spirit of love and sacrifice, lived in their works and life. Not one of the founders of any one of these enterprises had a thought of making his personality central, nor were they automatons and mere pawns of Providence. All of these were consecrated men of God, born practically in obscurity, emerging through persecution and hardship, suffering untold misery, ostracizing themselves from loved ones and homeland and society and burying themselves in the very deeps of sacrificial labors in order to present Jesus Christ. Our fathers were moved by the Spirit of God to do these things, to build the Reformed Church in the United States, to transplant the Evangelical Synod from the church in Germany, to transplant the Reformed faith from Reformed Hungary to the industrial and other centers of our great nation.

It was easy for them to *work hard and await the fruitage*, which came painfully slow in the early stages of our life. But nothing could stop them or block the way. Somehow,

they said with the Apostle Paul, "Nothing can stop me" from organizing the Reformed Church, the Evangelical Synod and the Reformed fellowship of Hungary in the United States!

Then too, matching their love and devotion to Christ was their *love of the Church*. Religion to them was institutionalized. Nor was their spirit one of segregation and rugged individualism, much as it sometimes seems to have been so. More than that, they were carried by the spirit of God into realms of thought and action akin to those of our erstwhile fathers in the Christian Church.

Theirs was a *spirit of hard work*, a spirit of *patience* for the unfolding of God's will and of *utter reliance* upon His presence when human resolutions became scant; theirs was a *spirit of hopefulness*, for they took God at His word and knew that His word will not come back void; theirs was a *spirit of self-effacement*. They could gracefully step aside and let the Lord have His way, for they considered themselves only an instrument and yet, a living instrument in His hand.

And so we could go on to analyze the spirit, that became so dynamic in their work.

What spirit lives in the men of today, who support the Church and make up its membership? Unless we catch the fire that grows into a passion for the well-being and salvation of human lives and eternal souls as did our fathers, our work amounts to nothing.

May we as men of the Church pray as did Elias when his mentor Elijah was carried away from him—"Oh Lord let his mantle and his spirit fall on me." May Christ our Lord baptize us men anew with the spirit that made our fathers great and their work glorious! We can ask for nothing more as an anniversary blessing and contribute nothing greater as an anniversary gift, than to have burning in our hearts and motivating our Kingdom enterprises, both national and international, and to have live in us again with all of its force and fervor—the

SPIRIT OF OUR FATHERS!

Rebuild America

Why should we rebuild America when it has not been destroyed? We have not suf-

fered as has Europe or Asia with the wreckage of burnt homes, churches and cities.

America has remained untouched and unmarred by hands of ruthlessness and destruction. America is yet free, democratic, Christian. But is this entirely true?

Are we not suffering through the invasion of paganistic thought, continental Sabbath destruction, indifferentism in church going and church work, lowered standards of morals in patriotism, business, domestic life; have we not been hurt and shattered within by relaxing from the vigil, moral and spiritual, which is the only price for the retention of liberty and freedom? Are we not again becoming material-minded nationally, forced to do so, of course, through existing circumstances and the establishment of national defense? Are our minds not centering upon guns and ammunition, the technique of warfare and high powered patriotism, at the cost of our faith in a Divine Providence and the sovereignty of God?

America needs national defense, as nations know these needs, but America needs new blueprints on which are traced the principles and living ways of a higher, more Christian civilization. "The morale of the people, behind guns and ammunition", says President Roosevelt, "is the best defense."

In the life of every citizen, we have to lay the foundation now for a real patriotism and citizenship, for more Christ-like faith and a more fraternal and self-sacrificial social spirit.

National missions is the means by which we not only conserve the values of the past but through which we create the forces of justice and righteousness through the living word, which we are giving to a new America, *minus* the things that despoil and destroy, and *plus* the great powers, which God offers to a believing world today through the Gospel and the Church. This is no time to stop building. This is the time to start building a new Christian America!

Chicago Convention

One thing which we can credit to the Chicago Convention of the Churchmen's Brotherhood is an *accentuated interest in Christian Missions*. It was with purpose that the Program Committee scheduled as the first address an address on Christian Missions. This was admirably done by a layman, Fernor S. Cannon of Indianapolis, who had time, however, only to introduce the subject and to show a few ways of practicing missions. What was helpful were the brief messages to our convention by our Foreign Mission Secretaries Goetsch and Casselman and the brief, but telling statements of Missionaries Snyder and Gerhard, presenting the spirit of Christians in China and Japan.

Throughout the Convention, the motto — "ALL FOR CHRIST"—kept the missionary spirit alive.

Now as our men return to their churches, we look for their strong support in prayerful, in practical and in financial ways. Really, if the church knows what's good for it, it will center its interest and its efforts upon the work of Christian Missions as the one great driving force for all church activity. We emerge from the Chicago Convention, thank God, as a more mission-minded Church and a manhood more truly consecrated to Christ, sharing in the tasks of Christ still unfinished, to bring His glorious Gospel in spiritual, social and economic ways to all mankind.

"In the vocabulary of all true religion and of enlightened civilization are four great words—truth, love, justice, mercy. Today's appalling world disaster presents a glorious opportunity as well as an inescapable obligation to prove the reality of mercy."

"The meaning of fellowship in Christ in an era of unparalleled world disaster. Today the world storm furiously lashes many of the

lands from which delegates had come to Madras. Homes are broken. Lives are shattered. **What of our fellowship in Christ now? The answer is as clear as crystal. Those who suffer and wander bereft are still our Christian brothers. We who have taken the name of Christ have the opportunity of the ages to demonstrate our oneness in Him." —*Missions*.

The Woman's Missionary Society

MRS. EDWIN W. LENTZ, EDITOR

In Memoriam

WORD of the death of Mrs. W. R. Harris carries us back in recollections to a Christian woman with wide denominational and interdenominational sympathies, who came into denominational prominence when the Woman's Missionary Society of General Synod was looking for a new leader. That was in 1911. At this time the Church was experiencing a missionary optimism unparalleled in history: its outreach was lengthening; new frontiers were in sight: hope was stimulated by "forward movements" which were to win the world for Christ—"in this generation." The Woman's Missionary Society was sensitive to all these hopes and ready to engage in the service which should carry the gospel into all the world. We, who remember "Canton in 1911" when the Triennial Convention of the Woman's Missionary Society of General Synod and the General Synod met simultaneously, realize that, in these conventions, the Church turned a corner in its methods of work.

It was at that convention Mrs. W. R. Harris of Wilksburg, Pa., was elected the sixth President of the General Synodical Society. The new president was gifted with natural leadership, sympathetic friendliness, a sense of humor and a venturesome personality which fitted into the spirit of the day. In this capacity she gave nine years of faithful service to the Church. Having come into leadership at the time of the adoption of a new constitution which provided for departments of Thank Offering, Life Members and Members in Memoriam, Young People's Work and Organization of German Synods she had the opportunity to help the new efforts. When Mrs. Harris was elected president, the OUTLOOK OF MISSIONS was in its second year and the Woman's Missionary Society was employing its first full time secretary.

At the close of her third term many changes had come—things were different from those



MRS. W. R. HARRIS

planned in 1911. A World War, financial depression, labor disturbances brought their sorrows—these may have dimmed but they did not destroy the buoyancy of this woman's deeply rooted optimism. The family changed residence from Western Pennsylvania to West Virginia, after which it was not possible for Mrs. Harris to take an active part in the work of her own Church. Then came years of illness, followed with a partial recovery. This partial recovery made it possible for Mrs. Harris to be among the honored guests at the 50th Anniversary Convention of the Woman's Missionary Society of General Synod, Akron, Ohio, May, 1938.

Her Final Reward came to her on August 1st. She died at the home of her son at Johnstown, Pa., aged 70 years.

Nursery Nightmare

We have culled from an article by Jean Beaven Abernethy some of her kernels of protest that a code of action considered right and reasonable for individuals shall be abrogated in war. She expresses what many of us are thinking. We do not know how to meet this "hitting" business.

I HEARD a yelp in the front yard and rushed out to see what was the matter, David had hit little Jackie who lives next door, because, in short, Jackie had hit him. Planting myself between them I explained to David that, even if someone hit us, we didn't hit back because that didn't solve anything, only made matters worse.

As I came back into the house my eyes landed on the morning newspaper. The thick black headlines screamed at me — GERMAN'S CHIEF WAR AIM: TO WRITE A VERSAILLES FOR THE ALLIES.

9:10 A. M. I went back to finish the food formula for the tiny baby. It is a tiresome job for everything has to be boiled, including oftentimes my fingers! But it's worth the effort for the baby is strong and healthy.

As I was boiling, scrubbing, stirring, straining, the postman came. One of the letters bore a British stamp so I opened it immediately. It was from Aunt Margaret. She says that their farm in Essex is crowded to capacity with six-year olds who have been uprooted from their homes in London, and sent to rural places of safety. The problem of keeping the children clean, of providing proper diet, and of order in general, she says is appalling. They came down healthy but she wonders how will they go away? I read her letter twice then went back to my sterilizing.

11 A. M. David and I went down town on some errands. I needed a pocketbook and I wanted to take David into the Shoe department to have his foot fluoroscoped. It showed his big toe was being cramped—and I had just bought his shoes two and a half months ago! As I thought of the new pair of shoes I wondered "can the budget stand the strain?" I bought the shoes instead of the pocketbook.

Coming home on the bus I read an article with a discussion on *conscription* as more fair than *volunteer* service. Then I remembered as I watched David display his new shiny shoes to a lady across the aisle. that Uncle

George was spared conscription in 1917 because he had flat feet.

Maybe I should have been more of a mother if I had bought the pocketbook instead of shoes.

1 P. M. Nap time is becoming increasingly difficult. "The world is too much with us," and David hates to part with it for even so much as an hour. He invents all kinds of excuses. . . . He isn't intentionally lying but the embryo of a lie is there and could, I suspect, develop with cultivation. The problem of David's busy play becomes more complicated because he lives half the time in a make-believe world and I am puzzled as to how much I ought to return him to reality. "There is the choo-choo train" he will announce with gusto pointing deliberately at the cherry tree. I don't want to injure his imagination; nor do I want to stimulate prevarication. Today I suggested that even though the orange squeezer wasn't a barn, it looked like one. Both of us were satisfied.

But last night the British said the Germans sunk the ship. This morning the Germans claim the British did. Announcement and denial—announcement and denial and no one is satisfied.

3 P. M. While David slept I took the little baby down-town for his whooping cough shot. The doctor raised the amount of cod liver oil for both children and recommended other articles for the children's comfort. I stopped on the way home to get the stuff he had recommended. It's expensive business this having children, but we do want them to have the best start in life.

When I arrived home the maid had the radio going. A news commentator was just finishing a discussion of the relative effectiveness of floating mines, the blockade and bombing civilian population. In mentioning the last he told instances of little children with fine healthy bodies being utterly demolished.

4:30 P. M. David was playing in the back yard when Mr. Barnes came to see him, I've been delighted how contentedly he plays by

himself now that we have that acrobatic outfit put up. Mr. Barnes came by to give David some marbles, so I called the little boy in from his play. Mr. Barnes is a jolly person and told David a story about a bear and some honey. Then he turned to me, "I'm going to an executive meeting of the American Legion next week. . . ." He patted David on the head and limped off.

I watched his maimed figure down the walk while David went back to exercise of his limbs.

5:30 P. M. Kay called up to say that she and three other girls were thinking about organizing their own nursery and she wanted to know whether I was interested. She said all the children would be in the two-year-old range and that each of us would take the five for one morning then have the four mornings free. Of course the children are too young for serious organized play, but certainly not for socialization. David needs other children. He needs to adjust to un-

familiar faces, unfamiliar ways. I told Kay I was interested in the project, and to let me know developments.

When I put the phone down, my husband looked up from his paper and said: "Listen to this. They're organizing some kind of a Junior Corps over there and are enlisting youngsters in their teens. Children have been taught to hate the enemy for so long that they're apparently quite willing to join. . . ."

* * *

All my life I have looked forward to being a mother—to creating life, to surrounding it with care and nourishment. From the time I rise, until night, my day, like every mother's day, is devoted to the making of healthy bodies, inquisitive minds, character. But my heart has almost gone out of my task. Healthy bodies for what? Will the minds ever get the chance to inquire? And character—how can I teach love in a world of hatred and revenge: truth in a world of lies?

With permission from The Christian Century.

Indian Mission News

RUTH WEPNER

Living For Others

THE 1939-40 school year at the Winnebago Indian School at Neillsville, Wisconsin, closed with a memorable service on May 10. Nearby Indians joined with students, staff and "pale-face" visitors in this last service together until September, 1940. Six small children were baptized and seven upper-grade students, including Mr. Ben's oldest son Jacob, were confirmed and then welcomed into the Indian congregation by Mr. Ben, the consistory, some members of the congregation, and staff. We were happy to have with us during the closing days, Rev. H. H. Casselman of Tiffin, Ohio, and Dr. David D. Baker of St. Louis, who took colored slide films of grounds and activities both at the school and the Old Mission. Dr. Baker delivered a challenging address to an interested audience. The next morning as soon as work was over, the children were ready to go home. All day long cars came and took the children by ones, threes and fours, till the building seemed drained of all life.

A week later the government day school near the Old Mission grounds closed for the

summer recess and the following Monday, May 20, the first Daily Vacation Bible School in our history was begun. Louise Kippenhan, community worker at the Old Mission, with her sister Cilla (upper-grades teacher and matron of the Neillsville school) and Hattie Gander (lower-grades teacher at the school) conducted the Vacation School for children of school age. Though the parents had been rather skeptical concerning such a school, the enrollment of slightly under fifty was maintained with nearly perfect attendance throughout the two weeks. Nature study, handcraft, music appreciation, recreation, etc., were presented in addition to the religious education and there was fine response. Each evening at sunset a vesper service was held, with an unusually large percentage of young people in attendance. Nearby pastors were invited to speak at the vesper services and one evening Missionary Paul E. Keller told of conditions in China and how the war is affecting our mission work there. It is encouraging to note that at the close of the Vacation School there were many requests that a similar school be conducted next summer, and on a larger scale,

including instruction for adults. At the Mission Festival held at the Old Mission on June 2, three young people were confirmed and three infants baptized. Dinner and supper were prepared for everybody present, and a total of 650 individual meals were served. Rev. Wilson M. Bixler, pastor of Zion Church of Neillsville and treasurer of the Indian School board, delivered the sermon in the afternoon service.

Who Can Measure the Harvest of One Man's Sowing?

After twenty years of uninterrupted labor among the desolate Wisconsin Winnebago, Missionary Jacob Stucki brought to the throne of the Lord his first four converts who fearlessly declared their Christian beliefs and dared to forsake their Indian religion for the "Jesus Road". On January 2, 1898, David Decorah, John Stacy, his wife Martha and her brother, King of Thunder, were baptized. In May, 1939, at the Sixtieth Anniversary of the founding of the Mission these four were witnesses for the Master, proving by their lives how living in and for Jesus they had found the life abundant.

Early Sunday morning, July 28, Elder King of Thunder in his ever calm, quiet way, passed from the world of darkness in which he had been living the past ten years, into everlasting light. When, after taking him to several specialists, Mr. Ben had to tell him

he would soon be totally blind, King said, "I shall live for my Lord so long as I can see; I think I shall also be able to live for Him when I can no longer see."

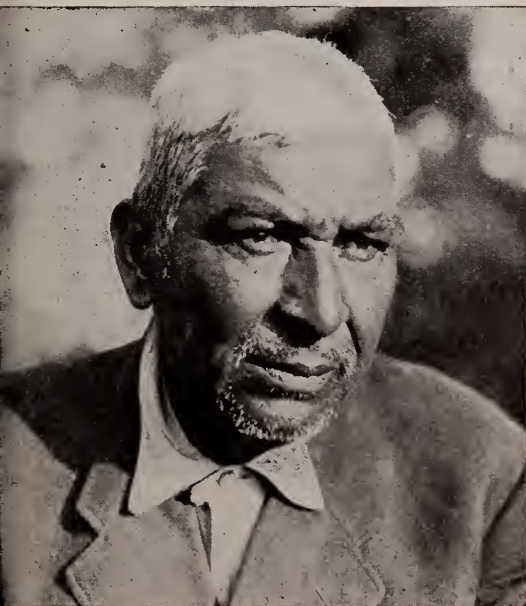
King was born near Humbird, Wisconsin, in the winter of 1864. His first wife died but his second survives him, also five children, sixteen grandchildren and seven great-grandchildren. He was one of the eight organizers and a charter member when on August 13, 1922, the Winnebago Indian Mission congregation was organized. He had been living in Greenwood, Wisconsin, but after his affliction beset him he moved with his blind wife to the Old Mission, to be nearer his relatives and his church. His life has been a guiding light to white folk as well as the Indians who knew and loved him. Mr. Ben's closing words of King's obituary are: "The Lord has called him out of the darkness and misery of his last days here into the glorious light and joy of the Master. May his memory ever be a benediction to those who remain. Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Special Opportunities

Because of the interest and generosity of youth organizations of the E & R Church, four Winnebago young people were able to attend Leadership Training Schools this summer. Mr. Ben was on the staff at the Missouri Valley L. T. S., at Fulton, Missouri, and was accompanied there by Raymond Lowe and Alfred Stacy. Louise Kippenhan taught at the Green Lake L. T. S. and two Indian girls, Frieda Stacy and Annabelle Winneshiek attended also. All of them feel it was extremely worthwhile and are grateful that they could take part in this vital part of our Church program.

A Happy Reunion

August 11-17 was open house at the Stuckis. It was the first Stucki reunion, and the first time since 1914 that they all were together. Those present were Dr. J. C. Stucki, wife and three children, Denver, Colorado; Mr. Ben Stucki, wife and seven children, Indian School, Neillsville; Rev. Frank Stucki, wife and two children of Waukon, Iowa; Mrs. Carl Bopp and three children, Youngstown, Ohio; Mrs. David Grether, her husband Rev. D. Grether and two children, Decatur, Indiana; Jacob Stucki, Indian School, Neillsville; Johanna Stucki,



ELDER KING OF THUNDER

R.N., Youngstown, Ohio; and Henry Stucki, wife and one child, Neillsville, Wisconsin. All were present except Mr. Bopp and two children of Youngstown, Ohio; and three Grether children of Decatur, Indiana. The week was spent in several trips to the Old Mission, swimming in Lake Arbutus and

Wedges Creek, seeing movies of the relatives and work among the Indians, and in singing old favorite songs that were sung by the Stuckis when they were children at home at the Indian Mission where their father ministered to the spiritual and physical needs of the Winnebago for 46 years.

We Congratulate

WITH the September issue "The Methodist Woman" has made its debut. We congratulate the editorial board on the fruition of the hopes which must have gone into the making of this first issue. The Methodist Women is four magazines in one: *Woman's Missionary Friend*, *Woman's Home Missions*, *Missionary Record*, and *The Bulletin*. The magazine is to represent the unified work of Methodist women, as it shall be carried forward through "The Woman's Division of Christian Service of the Methodist Church." The magazine comes into its opportunities with the goodly inheritance of 80,000 subscribers in the northern territory and the expectancy of 20,000 more from southern territory.

In the leading article of the first issue, the Rev. Roy L. Smith, until recently pastor of First Church, Los Angeles, California, at present editor-elect of "The Christian Advocate", says: "The constitution adopted by the General Conference of the Methodist Church at Atlantic City, May, 1940, called into existence the greatest body of organized womanhood in the history of Protestantism. . . . The Church has now provided, within its own structure, an organization sufficiently broad and varied in its objectives to challenge the full capacity of every woman in its membership." To serve this group will be the work of the new magazine.

The Prayer for November

PRAYER CALENDAR

AS we pray the prayer written for us by Mrs. Felicia Ansre, a native African Christian, wife of a teacher in Amedzofe, British Togoland, the words uttered yesterday (Sept. 18) by one of the world's great teachers, Dr. Jacques Maritan, a French emigre, first to speak at the Bicentennial Celebration of the University of Pennsylvania come to us with a merited rebuke. He said, "The failure of Christian men of the world to stand together has contributed largely to the present world chaos." What must it mean to the Christians of the newer churches to realize that the older-world Christians have failed to stand together on the issues involved

in this second World War? Back in May, 1939, when the prayer was written, Mrs. Ansre prayed, "O Lord, we beseech Thee to shower fellowship from the Churches to all the world. . . . Shepherd of the world, gather all Christians into one fold. Let the communion of the saints be felt throughout the world, that Christians may unite as one flock under one shepherd, the Lord Jesus Christ."

Dr. E. F. Voehringer, Supervisor of Schools, writes Mrs. Ansre is a very fine Christian woman, giving an example of a real Christian wife and mother in a country where such examples are still very rare.

The impelling power of the whole Christian missionary enterprise comes from the living experience of good news to be shared, the news that God is in Christ revealing Himself unto the world.

But that is not all. Examples of Christianity in action are not enough. The mission-

aries as well as Christians everywhere must continue to demonstrate not only that a way of life can save the world but that it is Jesus the ever-present Lord who makes this way possible, not only for the few gifted souls but for every one who will come to Him.—*The United Church Observer*.

Together

WE had left Philadelphia at 9.30 p. m. It was now 1.30 a. m. and we were well on our way to Cleveland to attend the Merger Convention. Out of the stillness of the coach someone said, "Guess we're going 'round the Horseshoe Curve." It was too dark to see anything of the beauty of the Curve so back to sleep we went. But I lay there thinking about the last time I had gone around the Curve. At that time it was daylight and we had just made a steep grade and were ready to start the down grade when I saw a huge engine pulling a long freight train up the grade. I wondered how one engine could pull such a load. I soon found out. There came the caboose. Behind it was an engine and behind that one was another engine. No wonder the freight train made the grade!

As I lay there thinking I said to myself, "That's just the way it is with this merger. No matter how hard the Merger Commission works, no matter how well the committees function, little can be accomplished unless people like us—delegates to the convention and the women who work hard at home—put the Merger into action. The Merger Commission is the engine in front and we are the engines behind, helping to push the load."

The Merger took place: the Women's Guild was organized—now it is up to us to make it what we want it to be. We will need to pull together for,

If you push here and we push there,
We could push all day
But we'd get nowhere,
But if together we both strive
We'll get somewhere
And we'll arrive
Atop the hill we've got to climb,
Some pushing in front and some behind.

We're climbing up to bigger things
And climbing's fun
If the climber sings
As he makes the grade. So come with us!
Let's shove right off
Without much fuss
For there's things to do, and things to see
As we make the grade for the Guild-to-be.

Don't stop before we've made the grade,
We've lives to save
Before they fade;
We're pushing loads of human freight
To heights above
Ere it be too late
For them to glimpse the joys of life,
Apart from doubtings, fears and strife.

So come, dear friends, you've heard the call,
There's work to do
For one and all.
Let's push in front; let's push behind,
If we do get tired
Don't let's mind.
The grade is steep, but ere long we'll see
The Women's Guild a reality.

CLARA BODE.

Philadelphia, Pa.

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

Reading Classis—Miss Anna M. Zeller, 231 W. Oley St., Reading, Pa.

MID-WEST SYNOD

Kentucky Classis — Mrs. Elizabeth Graham Davis, Jeffersonville, Ind.

PITTSBURGH SYNOD

West New York Classis—Mrs. Mary Le Fevre, 71 Locust St., Buffalo, N. Y.

Allegheny Classis—Mrs. F. J. Gelbach, Zelig, Pa.

POTOMAC SYNOD

Virginia Classis—Miss Mollie L. Carpenter, Mt. Crawford, Va.

MEMBERS IN MEMORIAM

OHIO SYNOD

East Ohio Classis—Mrs. E. D. Reemsnyder, 1017 Cleveland Ave., N. W. Canton, Ohio.
Charles R. Brownell, 901 George Place, S. W. Canton, Ohio.

POTOMAC SYNOD

Balt.-Wash. Classis—Mrs. Anna Faitz, 215 N. Belnord St., Baltimore, Md.

Virginia Classis—Miss Nannie S. Huffman, 129 W. Rock St., Harrisonburg, Va.

Momentum for the Meeting Materials and Methods

CARRIE M. KERSCHNER

NOVEMBER is Thank Offering month and also the season when classes and Schools of Missions in home missions will be conducted.

A list of available study books appeared in the September issue of this magazine but repetition is made. Adults should plan to use the following materials on Shifting Populations: "Uprooted Americans", 60c; Discussion and Program Suggestions on "Shifting Populations in America", 25c. "At Home on the Road", a booklet of pictures of American Migratory groups and the service of the church among them, 10c. "They Starve That We May Eat", 35c; the Migrant Picture Sheets, 15c; and the Migrant Handbook, 10c, will prove helpful to all age groups. Young People should study "Move On, Youth!", 60c paper, \$1 cloth, and use the suggestions for the Course, 25c. A Plan Book for Junior High School age is entitled "Why Do People Move", 25c and a guide for the same is 10c. "Tales of Americans on Trek" is not yet off the press but will be ready soon, paper only, 50c.

Junior leaders should use "Across the Fruited Plain", 50c and a Guide for the same, 25c. Primary leaders will want "Children of the Harvest", 50c and a Guide at 25c. "Jack of the Bean Fields", 25c, will be enjoyed by the boys and girls. A play "No Different", 15c, for 15 children, taking 30 minutes to present, portrays the influence of a migrant center upon the children who attend it.

A Picture Map of the United States, 36x50 inches is 50c; these maps in individual notebook size are 10c a dozen. "Tractored Out" is a new play about western farmers who were forced to become migrant crop workers. 8 adults, 30 minutes, 15c each.

Thank Offering

Thank Offering Boxes — attractive new white boxes for the *Thirtieth Thank Offering*

to be given during the period from December, 1940 to November, 1941 are now available. These are prepared for the use of both women and girls. With each box ordered a 1c each will be sent a Red Letter Date Calendar with information descriptive of special events in the life of the Thank Offering Department the past thirty years. Both the box and the Calendar are printed in black and red — "Thanks be Unto God for His unspeakable Gift"—"A Daily Gift, a Daily Prayer". That you may be ready for distribution time, order your supply of boxes and Red Letter Calendars now.

The Thank Offering Packet contains the several plays mentioned in the September issue of the *OUTLOOK OF MISSIONS*. Thank Offering Invitations without envelopes are 2c each, 3 for 5c, 50 for 50c, 100 for 75c; with envelopes, 3c each, 12 for 25c, 50 for 75c, 100 for \$1.25. Thank Offering Announcement Cards are 1c each, 8c per dozen. These require a 1c stamp for mailing. Coin envelopes to be sent with each invitation, clipped to the service or placed in the pews at time of service are 40c per 100.

Were thanks with every gift expressed,

Each day would be Thanksgiving;

Were gratitude its very best

Each life would be Thanksliving.

Prayer Calendars! These are promised for October. A cover with a design the message of which should challenge every one to "Look Unto the Christ" will make the 1941 Prayer Calendar one of the most beautiful ever issued. The content of the prayers is of the usual high standard. It is a joint project of the Woman's Missionary Society of General Synod and the Evangelical Women's Union.

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Bldg., 1505 Race St. Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th St., Cleveland, Ohio.

Not Too Early

Of course this is not too early to think of Christmas and our Christmas Gifts. *THE OUTLOOK OF MISSIONS* comes forward with the suggestion that you think of it when you are looking for something that will give

pleasure throughout the year. The December issue — always a beautiful one — will reach your friend at Christmas. A lovely card will announce the giver. The subscription will begin with January, 1941.

"For rest and health and daily food we give Thee thanks, oh Lord!"

These simple words were softly and reverently sung by a hundred happy, harmonizing young voices at the beginning of each day of Hood College Conference week, last summer. One thinks of them often—the song and the singers—and the conviction grows that those words constitute a singularly beautiful morning thank offering prayer. Countless further blessings are heaped upon us: but rest, health, food are very precious indeed, and might well inspire our most heartfelt thanks to the Giver of every good and every perfect gift. Return thank offerings to God for just these every-day, elemental blessings; then, day by day, keep adding and adding to the endless list of benefits with which life is so plentifully stored—and God's love will surely shine brighter and brighter in our hearts.

Affectionately,

YOUR THANK OFFERING SECRETARY,
ERMA TRESTON.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

Guild Girls Have Farewell for New Missionary

THE Girls' Missionary Guilds of Dayton, Ohio, and vicinity, entertained Betty Jane Howell at a camp supper and steamer shower at the lovely Camp Adirondack before she left to take up her missionary duties in China. Seven Guilds were represented with forty-five members participating. It was one of those ideal July evenings. After the supper, games were enjoyed and then the girls gathered on the hillside for their program. First they took an imaginary journey with Miss Howell and her mother to San Francisco via a flying-carpet route. Then they boarded in their imagination the Nitta Maru, the steamship which Miss Howell took to China, and sang "Auld Lang Syne". For each day that was spent at sea, they sang a verse of a song and a girl presented Betty Jane with a gift, so dated that when her real journey across the Pacific took place, she would have one gift to open each day until she arrived at her destination. On arriving at Honolulu, on this imaginary trip, they stopped and presented Betty Jane with a paper lei which is a beautiful custom of Honolulu. When China was reached the girls all sang "God Be With You Till We Meet Again" and quickly returned to Dayton.

The closing devotional service was very impressive, concluding with a candlelight service and the forming of a friendship circle, all singing "Blessed be the Tie That Binds".

All the gifts were placed in a model of the S. S. Nitta Maru and set before Betty Jane. These Guild girls will be with her in spirit as she daily opens a gift of loving remembrance.

* * *

"IT'S HAPPINESS, HARRIET": a Thank Offering playlet for Girls' Missionary Guilds written by Gertrude Settlege of Waukesha, Wis. A copy of the play is in the Thank Offering packet. Extra copies may be purchased for five cents each.

Children's Leaders

At a Summer Conference Mrs. Ethel McCormick, the leader of the Mission Band at Immanuel Church, St. Bernard, O., took a course on Missionary Education which inspired her to try out a project entitled World's Fair of Missions. Here is what she reports:

"Each year the Mission Band at Immanuel Church does something to buy new books for

their library. This year they put on the 'World's Fair of Missions in Miniature.' Throughout the whole year the children worked toward this goal, collecting materials and building villages.

"Six nations were represented; China, Japan, India, Alaska, Africa and America, with the American Indians. In each village were two homes, with the people and things that are found in each of the countries. The people of each country were made of small clothes pins and pipe cleaners and dressed in native dress.

"The houses of China and India and the American Indian tepees were made of colored paper. The Japanese houses were made by pasting soda straws on paper to represent bamboo and then were painted. The Eskimo

igloos were made by gluing cotton on half grapefruit shells. African huts were made by sewing broom straws on paper. Each village was built on earth-filled boxes of the size to fit small tables. Each table was covered with a poster showing climate, products, etc.

"The program, given by the children, consisted of a musicale of songs about Jesus' childhood. Mrs. Renoll, the Classical Mission Band Secretary presented the children with the Reading Course awards for the year, after which the entire group retired to the social room where the 'Fair' was on display. The children were prepared to answer questions about the various countries.

"This program was a success in that it provided pleasure and information to everyone in attendance."

(Continued from Page 285)

badge. But he made straightforward answers and used tact and finally got through with their blessing. Arrived at Niehshih, he found the place without soldiers, the Japanese having sealed their places up and gone off three weeks ago, to fight elsewhere for their country. But they said they expected to be back. I fear it will be a bad day for Niehshih when they do come back, especially if those seals to their houses have in the meantime been broken! Up to the present, I should judge, Niehshih has fared better than most towns that we have heard about; fewer houses destroyed, fewer people killed; business being carried on with considerable profit.

Our Mission property there is intact, and a small school of thirty pupils is being conducted by two teachers, Miriam Djang, and Elder Meng Tao-Lan. Evangelist Meng Sin Tsuen is himself not living in the town—off in the country somewhere, some six or eight miles, in the region of his old home. We were disappointed that our messenger did not get out to see Evangelist Meng in person and bring his first-hand report back to us. But the visit of our Mason encouraged Miriam Djang to come down and visit us; so she was here on the 11th and 12th and I presume has gone back to Niehshih today. I have indicated that I still wish Mr. Meng to come here and visit us and give us an intimate story of his past two years. And I presume that will fully vindicate his taking up residence, during these uncertain days, in a place near his old home. And we can excuse him

for not being the bulk of his time on the streets of Niehshih. Of course Yanglowsze was his parish. That is, unfortunately, in ruins.

Djang Shih-siu, the pastor of Niehshih fled to Yuanling. I understand he is up there still, serving in one of the sub-stations. To Miriam, his sister, belongs the honor of sticking by the station and saving the Mission property. She was there when the Japanese soldiers arrived; she met them boldly; she has commanded their respect. She defended her little school when the Japanese proposed that she amalgamate it with their own; but she stood out for her independence, and her school still exists, though they have closed up and gone. Her associate, Elder Meng, was for many years a teacher in our schools at Yanglowsze; he taught for a while here at Huping, too. It is a long time since I have seen Elder Meng, perhaps eight years, as he indicates in his letter; and he must be getting along in years. Miriam, however, still has the vigor of youth about her. She took a Bible Woman's course at Kiukiang some years ago, so she is qualified to do more than primary school teaching. When she can get away from the school, she visits the women of the place, she says. They do not come to the church for fear of soldiers. Even of the men, only a few come, she says. Concern for these Sunday meetings seems to be shared by Miriam and Evangelist Meng, who comes to Niehshih for some of the services.

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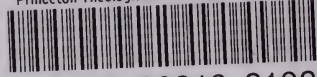
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